





if he caution the youth not to ride on the Lord's day, yet allows himself to do it? Though earnest as an apostle, and eloquent as an angel, when pleading in the pulpit for the strict observance of holy time, the rattling of his wheels will be more heard than all his eloquence and arguments. Is there not need, I do not say of less of precept, but of more of example. For one, I must despair of seeing correct practice in relation to the Lord's day on the part of the people, so long as the preachers of the gospel allow themselves to go from parish to parish, and from town to town on that day.

Y-N-A.

## BOSTON RECORDER.

FRIDAY, DECEMBER 25, 1840.

## TWENTY-FIFTH VOLUME.

With the last No. of our Twenty-fifth volume, we are irresistibly urged by feeling, to renew to the increasing number of our patrons and friends, the assurance of our gratitude for their past kindness, and the earnest request for their continued co-operation, efficient support, and fervent prayers.

"Without me ye can do nothing," said the Redeemer of the world to those who went forth under his commission to evangelize all nations. We claim but the humblest share in the great work enjoined by that commission. But some share in it we venture to claim—so much at least, as belongs to unremitting and well-intentioned labors, to concentrate and unite the energies of our brethren in Christ on the grand point of the world's conversion, by the various instrumentalities, indicated by the word and Providence of God. We claim to do what we can, to enlighten the public mind, to purify public sentiment, to explain and enforce the responsibilities resting on the church in this dawn of the Millennium Day, to conciliate and increase the mutual esteem of all who love the Lord Jesus Christ, to collect and array before them whatever facts have a direct bearing on the present and prospective enlargement of Zion, thus stimulating them to a fervency of prayer, and vigor of support, commensurate with the magnitude of the work to be accomplished. It is a delightful employment—but too arduous to be sustained from year to year, without constant recurrence to the encouragement afforded by the words of Jesus.

Five and twenty years—the fourth part of a century, has rolled away since the Recorder came up as a pioneer of a long array of newspapers, devoted wholly or mainly to the dissemination of religious intelligence, and the advancement of the glorious cause of Truth. It has pursued the even tenor of its way, amid good report and evil report. Its object has been uniform. Its success has not disappointed its most sanguine friends, though it has never boasted of a subscription list, as large as some of its contemporaries. But, as it originated, so we trust it has been conducted in some good measure, in the deep conviction of dependence on the care and guidance of the Great Head of the church—without Christ we can do nothing. If we have ever failed in the cultivation, or in the inculcation of the "same mind that was in Him," so far we have deviated from our studied line of conduct, and so far do we claim the forgiveness of those, who hope themselves to be forgiven their own offences.

With the same object in view, and by the same means substantially, shall we pursue our onward course, while God continues us in our stewardship. With contrition, beyond the frank expression of our opinions on any and every topic that seems to demand it, and we have nothing to do. The columns of a newspaper seem not to us to form the appropriate arena for those intellectual conflicts, by which error is to be defeated, and truth established. The gravity, the solemnity and the grandeur of those great subjects that involve the soul's destinies, can hardly fail to suffer detriment from indulgence in that spirit of debate, which the enemies of the cross gladly provoke by their example of flippancy and boldness in the assertion of their principles or dreamy fancies. What is the chaff to the wheat? saith the Lord. With good John Newton, we prefer to fill our bushel with wheat if we can, while the enemy endeavors to fill it with chaff.

We trust it is not the affection of piety, but the sincere and earnest desire of our hearts, that prompts us to say to our readers, Pray for us, that in our vocation, we may be blameless and harmless, without rebuke, in the midst of a crooked and perverse nation—holding forth the word of life, that we may rejoice in the day of Christ, that we have not run in vain, neither labored in vain. Then shall they also rejoice with us, in "that day, when God shall say to his faithful ones, 'Well done, good and faithful servants, enter ye into the joy of your Lord.'"

## FROM OUR CORRESPONDENT.

WASHINGTON, DEC. 14, 1840.

MR. WILLIS.—You have perceived, if you have read the newspaper journals of the proceedings of Congress, that a movement has been made to obtain a repeal of the law enacted at the last session, usually denominated the *Sub-Treasury Act*. Some of the friends of the proposition may think the movement premature. But if the Act is to be repealed at all, and other measures adopted to afford security and facilities in the fiscal operations of the government, as well as to regulate the currency of the country, and furnish a safe and convenient medium of exchange; the sooner this great work is commenced the better. Still it may be said, for it has been said, by way of objection against the movement, that it will surely fail—that those who originally voted for the enactment, (and they are a majority) will certainly oppose the repeal. Is it, indeed, so? Will not a change of circumstances, and especially a distinct expression of the public sentiment and public will, giving sanction and permanency to this change, authorize and compel honest politicians and faithful public servants to change their course? Will not many honest, patriotic members of Congress, therefore, who aided in bringing forward and adopting the *Sub-Treasury* system of finance, now, since they find it condemned by the country, and perceive that it will be utterly impossible to carry it into execution, come forward promptly, sacrifice their personal views and feelings to the public good, and manfully advocate the proposed repeal? I hope they will. It seems to me, that any other supposition or expectation is uncharitable—founded on the assumption that there is no such thing as political honesty, personal independence or disinterested patriotism among them. Such an assumption I cannot—will not entertain for a moment. I know the power of prejudice; I am not ignorant of the influence of the pride of opinion and the love of consistency; and I have seen the cringing, cowering spirit of party-servility. But I am persuaded, notwithstanding, that in both the existing political parties of our country, there are good men—honest men—men who are patriots, free from the bonds of party—Christians, possessing the spirit and governed by the laws of Christ. And it seems to me, that honesty and patriotism, and even personal policy and political expediency demand of the former abettors of this financial project a change in their course of action.

Were I a member of Congress, and had I honestly acted in favor of this measure, I will tell you, Mr. Editor, how I should reason, and what I should say and do. At the very commencement of the discussion on the proposed repeal, I should come forward with the following speech, or something like it:—"I should say, 'Mr. President or Mr. Speaker,' as I happened to be a member of the Senate or of the House of Representatives:—

"Sir, I stand in my place to-day, not to make confession of guilt, for in this matter I have acted honestly, nor to indulge in expressions of unavailing regret for past transactions and mistakes, for they cannot be recalled; but I stand here to-day, under the changed aspect of public sentiment, to discharge to my country an imperative duty, and (I am obliged to acknowledge) a duty not very pleasant to my feelings; a duty, however, imposed upon me as one of the Representatives of a free and sovereign people, whose servant I am, and whose unequivocal obey—I stand here, Sir, ready to give my vote against a measure, which I recently advocated, and for which I honestly and cheerfully voted. I advocated it and voted for it, because I most sincerely thought it a wise and expedient measure—calculated to afford the best security to the financial operations of the government, and ultimately to furnish a sound currency for the country. And, if the plan could have been carried out without opposition, I do verily believe, that the result would have been happy. But circumstances have changed. Public sentiment has assumed a new aspect. The question is decided. The plan cannot be carried out. The law must and will be repealed. The people—a great majority of the people have so decreed; and, if this decree is not carried into execution this year, it will be the next. Why, Sir, should I be resisted for a moment? What can be gained by delay? Why, I ask my political friends, should we oppose for a few days, while our brief authority lasts, what we know must prevail over all our opposition, and may, if we oppose too long, bury us in the ruins of our failing system? If we cannot carry what we account the best measure, let us for the sake of the country, adopt and strive to promote the second best. For myself, I cannot consent to the unprofitable and vexatious delay. I cannot be necessary to the expense of a fruitless attempt to sustain a fabric, whose foundation is already and completely undermined. Sir, give us the substitute at once, and save the expense and vexation of continuing to build what must so soon be demolished. I go, not for party, but for the country—the whole country; and I go, at once—heart and hand. I say to the gentlemen who have all along opposed the *Sub-Treasury* system, bring forward your substitute. Let us see it. Let us examine it in detail, and if it is half as good as ours, and not unconstitutional, we will give it our support and push it forward with all practicable speed. Yes, Sir, the country demands this at our hands. She is bleeding at every pore, while we sit here disputing about the choice of remedies—Sir, I repeat it; let us do something to relieve the country, and let us do it now. As was said on an occasion scarcely less grave and important, so I say to-day, 'I would not deliberate, I would act.' Let us act. Let us do the best we can, and, if possible, save the country!"

Mr. Editor, were I a member of Congress, and an honest member of the present dominant party, it seems to me, I should reason thus, and act in accordance with this reasoning. Nor can I doubt, that other men possessing the same reasoning powers and the same moral honesty, must come to the same conclusion, and pursue the course marked out in this imaginary speech. Yours, &c. J. W. W.

WASHINGTON, DEC. 18, 1840.

MR. WILLIS.—Since I wrote my second letter, which I presume will appear in the same number of the Recorder and this, the debate on the proposition to repeal the *Sub-Treasury Act* has commenced, and with spirit and power in both Houses. But I do not learn that any of the former advocates of the measure have yet taken the ground, which seemed to me so reasonable and so consistent with the claims of honesty and political independence. They certainly do not reason as I think I should, in their situation, under the altered circumstances of the country, or they have not so much patriotism and political honesty, as I was ready to ascribe to them; or perhaps they are holding back their sentiments a little while, for wise purposes, of which I have yet no conception.

You will perceive too, that since that date, Congress has elected two chaplains, both inhabitants of the Old Dominion. The pride of Virginia and the southern fear of northern abolition, which attaches itself in a peculiar manner to clergymen, from the north, was the cause of this fact; and it is a cause which will continue to operate as long as slavery, with its blighting influence to the country shall continue, and will probably hereafter effectually prevent the election of any minister north of the "Dixie and Mason line."—It is to be apprehended, however, that the project to abolish the office altogether will not be given up, till infidelity in its enmity against religion, carries its point. For notwithstanding its signal defeat last year, I perceive it is rallying its forces under a new name this session. A proposition has already been introduced to take away the salary, which, if adopted, would secure the object. Probably this project will not succeed now; but it will be more popular and secure a larger number of votes than the more open and direct proposition of last year, because it assumes the guise of economy, and appeals to "the strict construction of the constitution."

*Economy! Economy!* This is the watchword of political partisans! And yet it seems to be practically insignificant—a mere watchword—used without meaning. For example, since the last session of Congress, and in consequence of a resolution of the House, which, I am told, met with no opposition, a gorgeous chandelier has been placed in the hall of the Representatives, which cost more than \$4,500. It is, indeed, a splendid object, 13 feet in diameter, containing more than 70 argand burners, more than 2,500 cut glass lustres, and 3,000 cut glass spangles; and when lighted, as it was last evening (for show) it exhibits all the colors of the rainbow, and becomes brilliant and beautiful beyond the powers of description. It is, therefore, highly ornamental to the hall, but I am obliged to add, it is a mere ornament—a useless ornament; and if I mistake not, it will be found inconvenient, troublesome, and even dangerous, to the eyes, to the health, and perhaps to the lives of the members.—[Thus far had I written, when a report came that the great chandelier had fallen.]

Thus far had I written, but I was about to add, I presumed that it did not fall by its own weight, (said to be more than 7,000 pounds), as a much smaller one did a few years ago, it would soon be taken down and laid aside as useless and dangerous.

I am glad the thing is down;—more especially am I glad, that no one was injured by the fall. For had it fallen when the House were

in session, it could scarcely have failed to kill 20 men; and by the sweep of the long iron rod, it might have destroyed 50; and if it had taken place on the Sabbath, when the area in front of the clerk's desk is generally filled with ladies, the number of lives destroyed would have been greatly increased. But how providential the time! It fell about 10 o'clock, nearly two hours before the meeting of Congress. The following is an accurate and brief account as I am able to give of the

*Catastrophe*.—Last night, as I intimated before, the lamps or argand burners as they are called, were trimmed and lighted for the mere purpose of exhibiting the brilliant spectacle to the members of Congress and the citizens. This morning, the chandelier was drawn down to be cleaned. At the time there were but two members of the House in their seats. After the oil was principally poured from the lamps, (as is supposed) the lead weights, which was not fastened to the floor as it should have been, and it suddenly began to ascend, and probably continued to ascend with increasing velocity, till it met the descending weight; when such a shock occurred as broke the chain by which the whole machinery was suspended, and down came the chandelier, weights, rod, and chain altogether, demolishing several desks and chairs, and crumbling into a mass of ruins.—Thus ended the splendid pageant—the magnificent trifle! *Sic transit gloria mundi!* Yours, &c. J. W. W.

## ADMISSION TO COLLEGE.

Our readers, we trust, regularly peruse the excellent communications of the Rev. Dr. Humphrey, which we insert in the Recorder. The author has had large experience with the whole routine of College study and discipline, first as a member of Yale, then as a trustee of Williams, and finally, as president, for almost twenty years, of Amherst College. These articles, we are confident, will do much good, for they discuss topics of great importance, and convey lessons of sound practical wisdom.—This week, we extract a communication from the N. Y. Observer, over the signature of "T." in which the writer comments on some of the remarks of Dr. Humphrey, upon the subject of premature admission to college, and suggests that the remedy lies wholly with the colleges, and that the guardians of these institutions ought to combine their influence in order to put an end to the evil.

The question is certainly one of urgent importance. We have, indeed, no disposition to undervalue our colleges. We wish that they were honored and patronized far more than they are, all of them—we now speak of the New England Colleges—send out well trained scholars, young men of disciplined minds ready to enter with zeal and advantage upon their professional course. But there is another large class of students, who, are not thus prepared. They resort to the medical, or legal, or theological school, with an education exceedingly imperfect. They were never well grounded in mathematics; they did not master while in college the science of mental philosophy; the grammars of the Latin and Greek languages were never engraved on their memories, as they should have been. Their old classical books, if they have not long since passed under the hammer of the college-auctioneer, are looked upon with indifference, or with positive aversion. How can such students grapple with the logic of the land. How can they enter successfully upon the enlightened course which is now pursued under the charge of the accomplished director of the law school at Cambridge? How can they feel any interest in commencing the study of the original languages of the Bible. They loathe the sight of a grammar. If compelled to look into it for a few months, they rejoice, when it is laid aside, as a shipwrecked mariner does, when he is on firm land. Now what is the cause of this evil? What is the cause of the waste of so much time and patience and talent and money on the part of teachers and students? The prominent reason as "T." forcibly remarks, is the wretched want of preparation for college, on the part of many who apply for admission, and who are actually admitted. They have never mastered the grammatical elements. They can read, perhaps, with the help of an *ordo*, or by means of English translations which a lazy student has pencilled on the margin of the page, some lines in Virgil. But they are not acquainted with the simplest elements of the language. They are utterly unfit to enter upon a college course. There is not a gymnasium in Germany, to which they would be admitted. They would be the laughing-stock of every boy, a dozen years old, at Bonn, or Westminster, or Harrow, or any public school in England. Hence the time of the College-professors is occupied, or, rather, wasted, in drilling, in inculcating, almost, in the primary significations of that word, rules and forms, and principles which ought to have been long before mastered. Much of the time of four precious years is squandered in fruitless efforts to commit to memory the details of grammars. Hence, also, in the professional school, there must be drilling in the elementary studies before the student can advance to more important matters.

Now what is the remedy? with whom is lodged the power of preventing the mischief? Not in our opinion, solely with any class or body of men. There must be a general co-operation on the part of all who are capable of seeing and removing the evil. The community—(fathers who have sons to be educated,) must be enlightened on the subject, and be impressed with the importance of a thorough academic training. They must encourage, and, if necessary, constrain their sons to remain at the preparatory school, at least three years. On this point they must strengthen the hands of the principals of our academies. It is for their own benefit so to do. It is of no conceivable use that their sons should hasten into college. It is of immeasurable importance that they should be well-fitted when they do enter. Their success in all their future lives, may be inseparably connected with the question, whether they shall spend two years, or three years at the preparatory school. Again, those academies should be well patronized, whose guardians and instructors are most in the habit of insisting on an adequate preparatory training. There is no reason why the academies at Byfield, Andover, Monson, Westfield, Hadley, Amherst, and Leicester, should not become Etons and Westminsters in reputation as seats of sound learning, as models of first rate preparatory schools. Two or three of these, have now an enviable character, in this respect. Let them be more and more strengthened. Let the preceptors in them combine their influence in accomplishing of the same object, by enlightening the public mind, by calling the attention of boards of trustees to it, and by laboring to impress on the minds of the students committed to their care the inestimable importance of radical study and scholar-like discipline from the beginning.

At the same time, the trustees and faculties of our colleges, should exert whatever influence they may possess, in the accomplishment of the same object. It is of no advantage to the country, that students imperfectly educated, should swell the lists of college graduates. A good common education, is far better than a shallow collegiate one. Let it be understood that an examination for admission to college, is an honest affair, and that the requisitions must be, in a good measure, complied with. In order to the attainment of this object, we know well that the support of the officers of a college, must not depend entirely upon the tuition received from the students. In this case, the temptation to admit students not properly qualified may be too great to be resisted. There must be permanent foundations for professors at all our colleges, or some permanent pecuniary means, on which dependence can be placed, over and above the tuition-money. We fear, that until this is done, the preparatory schools cannot retain their students a sufficient time adequately to prepare them for college.

## SERIES OF SERMONS.

There are some important advantages attending a pastor's presenting a series of discourses on important topics presented in the Scripture. We do not mean this shall be the usual course for months and years; but that, from time to time, three or four, and onward to a dozen discourses be delivered in a series, as the extent and importance of the respective subjects demand.

1. This will furnish the preacher constantly with a topic which he will feel himself bound to take up. Much valuable time is often lost by the perplexity of a choice among many subjects pressing upon the attention.

2. This is favorable to thorough discussion. A preacher who determines on several sermons on a given subject, will set about collecting materials—will turn the topic over and over in his own mind through a longer period—will therefore see the bearings and relations of it more fully and clearly, and hence will have a higher estimation of the importance of that subject. He will go, therefore, more deeply into it, because he sees and feels more deeply its importance. He will more faithfully and thoroughly discuss it.

3. Hence he will make his hearers feel the importance of that subject. A single sermon can give at most but a meagre view of some of the great themes of the Bible, and by giving them only the rapid survey which a single discourse affords, their value is not set so impressively before the hearer's mind. Many a hearer has expressed his surprise and wonder at the vastness and breadth of a subject, as sermon after sermon has brought new and varied features of it before him. And we have in mind important changes of opinion in hearers when they had erred, accomplished by the wider and more comprehensive views taken by making a subject a continued theme through several discourses.

4. Topics will thus come up and be discussed as parts of a great subject, which may not have been presented for years. The preacher's track of thought had not led him in that direction, but now it is forced upon him by the system he is pursuing.

5. Important errors may be corrected in this way without supposing a special design of the preacher to bring them up. They naturally occur, as will be seen in the course he is pursuing. He goes not out of his way, and none, therefore, can suppose they are the objects of direct attack. Hence they would be far more likely to give a candid attention and receive benefit.

6. This extensive survey of various Bible themes will lead both preacher and hearers to see the relation which they bear to one another, and to see how widely diffused are the essential elements of the great doctrines over the whole field of revelation. The Scriptures will be seen to be a mine, more abundant indeed in spiritual riches in some parts than others, yet having veins of the precious ore running through them in all directions. God's word may thus be magnified, its vast depths of truth not sounded, for no lines used by mortals can do this, but more fully known so as to increase the soul's wonder and fear, and to cause it to prize more highly the glorious revelation of God.

But the people, ever curious and eager for something new and varied, will complain. "But deep study and careful efforts at interesting illustrations, will make the well handled subject as new and varied as can be rationally be desired. Many of the greater doctrines contain *new* for a multitude of hearers, news that has not reached them, because they have had only the surface of things, those superficial views which an hasty survey presented. The mine had not been fairly opened. The depths had not been searched.

"But the people will not like it." Try it and see. But in the trial give your whole strength to it. Do not expand the material of a single sermon into half a dozen by the mere multiplication of words. Fill every sail in the ship with a wholesome breeze. Let the people know, by what they hear, that there has been sweat upon your brow as you prepared for them their Sabbath rest, and then if they do not like it, certainly they need it, and the good shepherd is bound to take special care of the needy.

But such a course will cost a great deal of hard labor. That it will. If men would faithfully follow it, they must put forth the best vigor of their minds. But they will reap a rich reward in the enlargement of their own understandings and hearts. And their people will reap also, in that clearer and more affecting impression of divine things which will be made upon them.

## UNCOMFORTABLE DISCIPLES.

You will find some such in every church. They are not happy. We wish it was deep sorrow for their sins that made them unhappy; or deep solicitude for perishing souls; or deep concern to see God so much dishonored as he is in this guilty world. But these are not the causes of their troubles. If they were very much troubled about these things, they would lose sight of their own sorrows. They would forget themselves.

They make some of the disciples uncomfortable. They see others enjoy what providence has placed out of their reach. They would like to have Naboth's vineyard and Mordecai's honors. They lose sight of their own blessings in the intense gaze they fix on other men's. Instead of keeping their hearts at home in the contented enjoyment of what they have, they are constantly sending them abroad in longing after what belongs to others. They have sad repetitions over their own supposed inferior lot in life, and make themselves exceedingly uncomfortable thereby.

So do some disciples by jealousy. They are afraid their honor or some other precious thing they have will be eclipsed or undervalued. They cannot comfortably hear any one praised. If they hear such praise, they cannot forego the comfort of giving the picture a dash with their own brush. They must deliver themselves of a sneer. If they looked upon themselves as "the least of all saints," as Paul did, their jealousy would die by famine. Some are constantly finding cases where they have been neglected or overlooked by their pastor or their brethren. Constant use has exceedingly sharpened their power of discerning things of this sort, and so has exceedingly augmented their skill and power in making themselves miserable.

Some are uncomfortable, as their complaining shows by reason of the small amount of their spiritual consolations. But they spend their strength in lamentations over their sad condition, instead of spending it in scriptural efforts to regain departed religious joys. Their sighs are sent into the ears of God for his aid. Hence these lamentations are clouds without water.

Were half the breath thus vainly spent To heaven in supplication sent, Their cheerful song would often be, "Hear what the Lord hath done for me."

Some seem to regard it a kind of merit to reiterate to others the sorrowful tale of their spiritual troubles. They exhaust that strength in the display of their uncomfortable condition, which, if employed in active Christian duty and close communion with God, would cause light to rise in obscurity and their darkness to become as the noonday.

Uncomfortable disciples are very sure to make other people uncomfortable. It is always a trouble to see any one in trouble. The pastor, instead of feeling an animating impulse in his work from a scene of spiritual joy and engagedness in duty, must witness sorrow that some unworthy passion has awakened, and have his spirit chilled by the recital of troubles which would vanish before an active zeal in doing good. The animated and active in the church come in contact with icebergs when thrown among such disciples as have now been described. They are chilled. The holy fire in their own bosoms burns less brightly by contact with such cold, cheerless, comfortless beings.

Comfortless disciples are so skillful in turning every thing done for them into snow and ice, that it is rather discouraging attempting to build a fire for their benefit. They baffle every effort to lead them out from those cheerless polar regions where they choose to reside. We have known some to receive the most decided advantage from being left entirely to themselves, to be comfortless since they would be so, to be cold since they would not leave the frigid zone, to receive no expression of sympathy since they in fact stood in no need of it. Thus being bereft of all earthly comforts, they have been roused by that fact from their icy condition, have been thawed out by the heat excited by self-exertion, with God's blessing, and have hence become very comfortable and comforting disciples.

## YOUR OWN EPITAPH.

Reader, you may not yet have employed any person to write one for you. You would shrink from this. But you have been doing it already yourself. Were you to close life to night, your epitaph would be completely finished and ready for perusal, and all the work of your own hands. You are startled perhaps. You are not aware of having ever been engaged in any such employment.

True, you have not used the pen upon paper, nor the chisel upon marble; but you have been doing this thing far more perfectly in another manner. You have been writing your character by your course of life, upon the memory of each survivor who has been acquainted with you. You have written it fairly. There has been no flattery. Just what your life has been, you have penned concerning yourself. You have told your own story.

The tablet on which you have been engraving your epitaph, think of that. It is a living mind.—The cold marble receives neither good nor evil from the characters inscribed upon it. Not so the tablet of the heart. Your life has made impressions on an indestructible substance, on an immortal mind.—What you have written you have written. You cannot blot it out. With a pen of iron you have done this work. Your character as you have been inscribing it in the minds around you, may have been giving power to principles of action, currency to moral sentiment, impulses to courses of conduct, that have made this writing in this way, of your Epitaph, the most serious and momentous business you have ever transacted. Thus the dead live. And how many to a dreadful purpose! Had monumental marble only received the story of life, it had been built, but living, sensitive, immortal minds received it. Moral character was tinged, controlled perhaps, by the sentiments thus impressed, and eternity will display the dreadful harvest.

You are writing your own epitaph! What a motive you have to write it well! Some of the lines are traced every day. Some developments of your character cause much to be written in a single hour. You are writing for eternity. The inscription will be read there. You will read it there. Therefore write it well.

A member of the church removes from his former home to a distant part of the country. He is gone, says one friend to another, as the sound of the rolling wheels grows more and more faint. He will be missed. The family circle will feel the vacancy. In the scenes of social life in which he moved, there will be a notice of his absence. Many an acquaintance and friend will feel the loss.

But will the church feel it. His name was on record. Many remember the day, and its affecting solemnities, when it was placed there. He had sat often at the sacramental table. He was called brother, and was publicly known as a professed Christian. But all this would not prove the church to be a loser by his departure. All this does not prove that he was such a branch that the vine would bleed when it was broken off. All this does not prove that a particle of moral strength had been lost when he departed to a distant land.

What was his moral character? This is the question.

So it is when a disciple dies. We perform the last and offices over him. We lay kindred dust upon him, and retiring, leave all that remains in the cold silence of the place of sepulchre. There is a loss. There are broken social ties. But has the church been a loser? Here again we fall back upon character.

Death may rob a family, and a community, when it does not rob a church. A valuable and useful citizen may be the one removed, and he a professed disciple, but the church may have as much strength and beauty as ever. The departed disciple may have brought no glory to Zion, and hence he loses none when she is removed. Her records may lose a name, and this may be all her loss.

There is something sad in the thought, that a disciple may remove to a distant land, or be called to the eternal world, and the church be left sustain no loss. Having added nothing, he subtracts nothing. The spiritual and devoted in that church do not find their number lessened by his departure. He did not belong to that number. But if no loss to the church on earth, is he any gain to the church in heaven? If Zion below does not mourn over him will Zion above welcome him?

## DEDICATION.

The new Meeting-house owned by the first Congregational Society in Rye, was dedicated to the service of the Most High, on Wednesday, Dec. 16th. Invocation and Reading of Scripture, by Rev. Mr. Peckham, of South Rye; Sermon by the Pastor, (Rev. Mr. Perkins); Dedication Prayer by Rev. Mr. Sabin, of Fitzwilliam, N. H.; Address to the People by Rev. Mr. Sabin, of Templeton. The simple beauty and elegance of the house which

has been the past season rebuilt from the old one, the services of the day—gathered from the large congregation of people assembled from this and the neighboring towns, rendered the occasion most interesting and impressive. The Proprietors have already sold a sufficient number of pews, the cost of the house, and have now property on the hands in pews to considerable amount. In the sermon of Mr. Perkins, he stated among other facts, that for upwards of 70 years of the existence of this society, they have not been without a settled preacher, council has been called to settle any difficulty between Pastor and Society, or between any of the communicants.—Com.

## NEW PUBLICATIONS.

PICTORIAL ILLUSTRATIONS OF THE HOLY BIBLE, AND VIEWS IN THE HOLY LAND. By Robert Sears. Boston: Saxon & Peirce, 133 1-2 Wash.ington street.

We have not given above the full title page; and perhaps ought to add, that the "Illustrations" are 200 in number, and "embrace many of the remarkable objects mentioned in the Old and New Testaments; representing sacred historical events, copied from celebrated pictures, principally by the old masters; and landscape scenes made from original sketches taken on the spot, with interesting letter press descriptions, chiefly explanatory of the engravings, and of numerous passages connected with the history, geography, natural history and antiquities of the sacred Scriptures."

The recommendations accompanying the work are numerous and highly respectable. The single recommendation of Professor Bush, would suffice to establish in our minds the value of the publication, since to no man in our country is the whole subject of biblical antiquities, probably, more familiar. Other ministers and literary men have furnished testimonials that are ample, to the importance of the design, and the praiseworthy fidelity of the execution of the volume, by the compiler. Such testimonials are worthy of all credit.

It is not claimed on the part of the compiler, that he has here given to the public what is new, and can no where else be found; but only that he has prepared a volume rich in facts, well authenticated, and illustrative of the book of God; and also, that he has accumulated pictorial representations of those facts, from legitimate sources, by which the eye is made an auxiliary to the acquisition of knowledge, and its permanent lodgement in the mind. These claims are undoubtedly just. A valuable service is hereby rendered to the rising generation, and few of those more advanced in years, will not be abundantly required for all the expense of money and labor involved in the procurement and diligent use of the volume. We confess ourselves wanting in the admiration expressed by some of our contemporaries, of pictorial illustrations, especially when they are pure creations of the fancy. Still, they are doubtless useful to a greater extent than is at once perceived—particularly, when, as in the work before us, "fancy sketches" form only a small part of the whole mass of "illustrations." The volume is a handsome one, and a cheap one also, considering the expensiveness of the materials that adorn it. We are happy to add, that two other volumes of the same character, and from the same compiler, may be expected before the close of the year.

HEROINES OF SACRED HISTORY. By Mrs. STEELE. pp. 328, 12mo. New York: John S. Taylor & W. H. Board. Boston: Crocker & Brewster, 41 Washington street. 1841.

The design of the writer, is, to unfold the beauties of Scripture, and draw the more fixed attention of her readers to the abundant and authoritative instructions of the lively oracles. To accomplish this, she lays hold of the main facts in the history of Miriam, Deborah, Ruth, Esther, Jephthah, Jephthah's daughter, and Judith; and by the aid of her knowledge of "the costumes, scenery and manners of the several periods in which they lived," together with a free use of her imaginative powers, she constructs a volume of no ordinary interest and utility. The claims of poetry, in fact, though not in form, invest each tale; and the poet's variety of touching incident met from page to page, allures the reader onward, unfatigued, and wondering that he had not before discovered and admired the glowing loveliness diffused by the inspired writers over the character of these heroic females. Whether her theories are in every instance correct (as in the case of Jephthah's daughter), may be a question—but they are not dangerous, and are sanctioned by many worthy names. Though ignorant of the fair author, we venture to hope that her pen will never be idle.

SONNETS AND REFINING, or, "What will come of it?" By Mary Hewitt. pp. 170, 12mo. New York: D. Appleton & Co. Boston: Weeks, Jordan & Co. 1841.

The object of this tale is good—the narrative is well conceived, and filled with harrowing incident—the strength of maternal affection and filial gratitude is exhibited in its extreme, and yet not falsely—and some faults of early education, and their usual consequences, are depicted in colors sufficiently glaring to arrest the attention, and awaken the foreboding of many a proud and indolent mother. After all, we do not like this method of inculcating the duties of domestic life. There is a more excellent way. The volume is very neatly done up, and does credit to the taste of the publishers.

THE OFFICIAL CHARACTER. REV. NATHAN EMMONS, D. D., taught and shown, in a sermon on his life and death. By Thomas Williams, D. D. of East Greenwich, R. I. pp. 80, octavo. Boston: F. Andrews. 1840.

Of the merits of this discourse it is needless to speak particularly; but our readers will wish to be apprised of the fact of its publication. As it is heard by "the great congregation" with delight, so it will be read by a still greater multitude with pleasure and advantage.

THE GIFT, or True and False Charity distinguished. pp. 90, 18mo. American Sunday School Union, Depository, No. 5 Cornhill, Boston.

We have noticed this instructive and pious "Gift" on a former occasion; but are led by the attractive form in which it now appears, to recommend it anew to parents, as an appropriate token of affection to the "olive plants about their table."

EDWARD AND MERIAM. A tale of Ireland. A. S. Union. Depository, No. 5, Cornhill. pp. 24.

The principal facts in this volume, (illustrative of the customs and manners of Ireland, are derived from "Dr. Henderson's tour," and will richly reward an attentive perusal. The story itself, with which they are interwoven, is not fictitious in its main points, and serves to awaken the liveliest interest in the mind of the reader, while it conveys no small amount of the best moral and religious instruction.

THE FARMER'S ALMANAC, FOR 1841. By Robert B. Thomas. Boston, Published and sold by J. B. Palmer.

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